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ABSTRACT

The absence of peace is one of the greatest threats to the continued existence of life on this planet. This paper uses the definition of peace given by the General Conference of UNESCO at its 18th session, whereby peace is seen as a process, not an event. Education is vital to eliminating prejudice, which is the foundation of injustice, disunity, and war. The four main causes of prejudice/injustice/disunity/war are: (1) self-centeredness, (2) passion, (3) lack of morals, and (4) blind imitation. These lead to five prejudices/injustices/disunities that are the most potent causes of war: (1) racism, (2) sexism, (3) nationalism, (4) classism, and (5) religionism. Education is the primary and most effective means for eliminating prejudice, injustice, and disunity. Teachers must first recognize and attempt to eliminate their own personal prejudices, then introduce the scientific knowledge that presently exists to support the concept of the oneness and nonviolent nature of humankind. They should attempt to develop the emotional, social, and moral atmosphere necessary for translating this knowledge into practice. Establishing peace in the world is primarily a process of changing how we think about peace which will affect how we feel about peace, and ultimately guide our actions in creating peace. A 17-item bibliography is included. (Author/JB)

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EDUCATION, JUSTICE AND UNITY: PREREQUISITES FOR PEACE

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Paper presented at the annual meeting of the
American Educational Research Association
San Francisco, CA
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Abstract

The absence of peace is one of the greatest threats to the continued existence of life of this planet. Peace is defined and the major causes prejudice, injustice, disunity and war briefly discussed. The nature and interrelationship of prejudice, injustice and disunity are briefly explored and some ideas for achieving peace through education discussed. The five most harmful prejudices/injustices/disunities are racism, nationalism, classism, sexism, and religionism. These five prejudices/injustices/disunities are introduced and ways of eliminating prejudice through education briefly presented. The vital elements of the process to bring about this change--knowledge, volition and action-- are introduced.

EDUCATION, JUSTICE AND UNITY: PREREQUISITES FOR PEACE

Rodney H. Clarken

Almost everyone desires peace and many are willing to work for it, but most of us do not have a clear idea of what peace is or how it can be brought about in a world that has been filled with war.. There is disagreement about what peace is and how to achieve it among the leaders and researchers in the field of peace.

Many people define peace as simply an absence of war. Such a limited conception fails to acknowledge the positive and broad influence of peace. It also belies the current perverted thinking of war as the active force and peace the absence thereof. It is as if we defined light as the absence of darkness or good as the absence of evil, rather than the other way around. Peace is the constructive force, like light and good, and war results from its absence. Peace is the state of health, whereas war is the state of disease, peace is life, war is death, peace is light and war is darkness. The definition given by the General Conference of UNESCO at its eighteenth session (Resolution 11.1) is agreed upon by representatives from many nations throughout the world and is comprehensive in scope.

> Peace cannot consist solely in the absence of armed conflict but implies principally a process of progress, justice and mutual respect among the peoples designed to secure the building of an international society in which everyone can find his true place and enjoy his share of the world's intellectual and material resources. (cited in Brock-Unte, 1985, p. 3)

This is the definition that will be used in this paper. From this definition we can see that first of all peace is principally a process, not an event. It is a process of progress, justice, mutual respect and building an international society. The essential elements of the peace process or the prerequisites that must be met before peace can be established are progress in the areas of mutual respect, justice and unity necessary to build an international society. Education is needed to overcome the prejudice that prevents mutual respect. This prejudice or lack of mutual respect creates the foundation for social injustice. Justice is the foundation of the unity needed to build

an international society necessary for peace. Figure 1 illustrates the hierarchical relationship between the foundations of peace and the absence of those foundations which lead to war.

Peace / War
Unity / Disunity
Justice / Injustice
Education / Prejudice

Figure 1. Foundations of Peace/Absence of Foundations

Education is vital to eliminating prejudice which is the foundation of injustice, disunity and war. This paper discusses the origins and interrelationship of prejudice/injustice/disunity/war and gives some ideas about how education might help eliminate them. The five most harmful prejudices/injustices/disunities in the world today-- racism, sexism, classism, nationalism and religionism--will be briefly discussed and some ideas for eliminating them given. These are the major prejudices/injustices/disunities by which people are denied their "true place" and "share of the world's intellectual and material resources" (cited in Brock-Unte, 1985, p. 3). Until this broader concept of world peace is envisioned and realized, even the limited peace involving the cessation of war will not be possible.

Prejudice/Injustice/Disunity/War

Eliminating prejudice/injustice/disunity/war is one of the great unmet challenges facing the world today.
Prejudice/Injustice/Disunity/War has always been with us and is the result of four main causes: 1) self-centeredness, 2) passion, 3)lack of morals and 4) blind imitation.

Self-centeredness or egotism is a natural trait in all of us. It plays an important role in our survival and development, but unless it is controlled, it can be equally destructive. This self-centeredness causes us to value ourselves more than others, therefore people who are different from us tend to be looked upon as inferior. If we are full of ourselves and our own limited knowledge, then we are not open to others and new information. These idle fancies, vain imaginings and corrupt inclinations lead to prejudice/injustice/disunity/war.

This self-centeredness/egotism can be characterized in terms of identity and loyalty to expanding and more-encompassing structures of human relationships. After identity/loyalty to ourselves comes identity/loyalty to our family, to our community, and so on, until it includes all humanity. Our identity/loyalty can be visualized as expanding circles, with the larger circles encompassing the smaller as illustrated in Figure 2 below. These might be called circles of identity/loyalty which helps realize that being loyal or unified with one's self, family or community does not preclude loyalty and identity with broader more encompassing levels. The peoples of the world have generally accomplished identity/loyalty at the national level. The current stage of human development is calling for identity/loyalty at the world level. In the future, our identity/loyalty may have to be expanded to include the galaxy or some other planetary system.

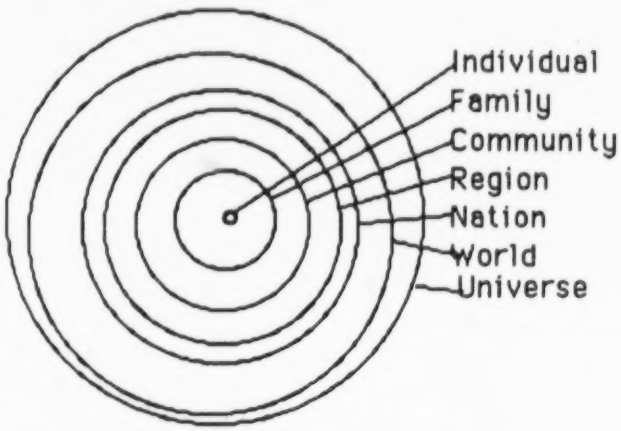

Figure 2. Circles of identity/loyalty.

As long as self-centeredness and its resultant prejudice and limited view of identity/loyalty is dominant in our world, the struggle for existence will continue along with injustice, disunity, distrust and war.

Passion is related to self-centeredness and often involves the lust for power and possessions. Passion as used here refers especially to the lower or more animal characteristics and drives of people. Such things as jealousy, hatred, anger, and even love, are the compelling emotions that drive people to do irrational and harmful things. For instance, extreme love of a religion or country can lead to the killing of those of other religions or countries. When these passions

overpower our spiritual and higher natures, then the struggle for existence with its attendant violence and affliction is dominant. Until humanity rises above the world of nature, they are captive to its influences and behave essentially as animals.

The lack of morals is the third major cause of prejudice/injustice/disunity/war. There is a general confusion about what is right and wrong. A man goes to another country and kills, rapes and pillages. He is an exemplary soldier, a loyal citizen and a national hero of his homeland. He goes back to his homeland and does the same thing. He is dangerously insane, a heinous criminal and a national disgrace. If a person steals and destroys another's property, he is put in prison and made to pay for his crime, but if he does the same thing to another country, he is honored and rewarded. Such things lead people to be confused and question those in authority, which leads to a breakdown of that society and its systems that develop and maintain order.

Part of the breakdown in our moral order is connected with the breakdown of religion and the beneficial influence it can exert over humanity. People everywhere are turning away from religion because of its corruption, fanaticism and prejudice within religions, . As a result, they are also deprived of its potentially beneficial influences that have been the cause of great civilizations being established and flourishing. Religions have been and continue to be important for building character, establishing love and unity, inculcating morality, protecting the welfare of humanity, preventing crimes and linking humanity with God. The lack of morals and religion has resulted in the over-emphasis of the materialistic and animal aspects of humanity. All of this is related to the final major cause of prejudice/injustice/disunity/war--blind imitation.

Blind imitation of practices and beliefs is the fourth major cause of prejudice/injustice/disunity/war. People tend to believe and do what others around them believe and do. The accept what their ancestors believed and did without much thought or independent investigation. Much of the prejudice/injustice/disunity/war that exists in the world today is the result of this blind imitation.

Blind imitation is related to stereotyping. Stereotypes can be either favorable or unfavorable exaggerated and inaccurate generalizations about groups of people. Stereotyping is a natural mental process humans use to make sense of their environment by developing

categories. Stereotypes begin in the home and community and guide our behavior, interactions and ideas about what is acceptable and appropriate. These things help us to deal with life in a way that is supposed to serve us well. Unfortunately, many of our categories of thoughts, feeling or actions are based on wrong information or blind imitation. Many of these are unconscious and unintentional, which makes it all the harder for them to be acknowledged and changed.

Blind imitation also leads to the belief that justice, unity, and peace are not possible. It is said that we have always had prejudice/injustice/disunity/war and will always have them because we are inherently selfish and aggressive. These conceptions must be examined because without resolving them our hopes and efforts for building a peaceful world will be paralyzed. Unless we independently investigate the truth, we will not be able to free ourselves from the outworn and harmful forms and ideas of the past.

We might better understand and deal with the prejudice/injustice/disunity/war that results from self-centeredness, passion, lack of morals and blind imitation if we see it as part of a continuum of social relationships. Gordon Allport, one of the world's foremost authorities on prejudice, has developed such a continuum that might be used for this purpose (see Figure 3).

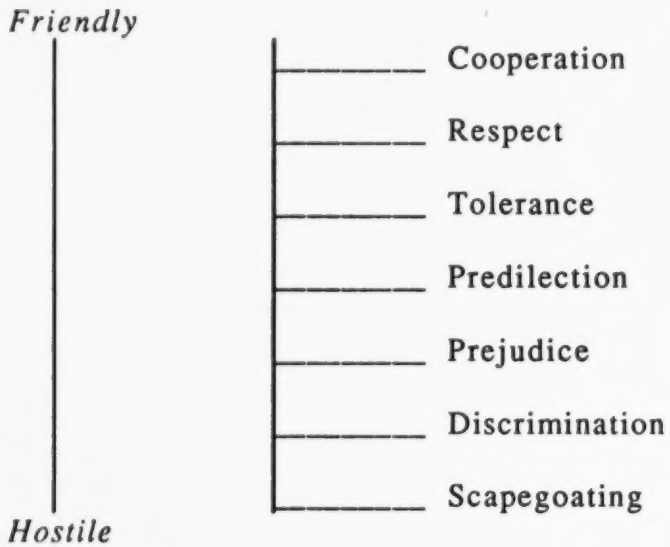

Figure 3. A Continuum of Social Relationships Among Human Groups. From Gordon Allport, *ABC's of Scapegoating* (New York: Anti-Defamation League of B'nai B'rith, 1979).

Predilection is a preference. These predilections are natural and inevitable, but if not monitored, can lead to prejudice. Prejudice is a rigid, inflexible and exaggerated predilection. A prejudice is impervious to change, even in the light of overwhelming contrary evidence. If a prejudice is acted out, it becomes discrimination, and if that discrimination is marked by aggression in word and deed, it is called scapegoating (Allport 1979a).

Five Most Harmful Prejudices/Injustices/Disunities

All prejudices/injustices/disunities that lead to war are harmful, but five stand out as the most potent causes of war and as inflicting the most harm on the world today. These five prejudices/injustices/disunities are racism, sexism, nationalism, classism and religionism. Most people acknowledge that these prejudices/injustices/disunities are wrong, but few people have been able to address and rid themselves or their communities of them. All of them are propagated in our societies and schools.

Racism

Probably the most harmful and virulent prejudice/injustice/disunity in the world today is racism. Racism is the belief that one race is superior to another. This belief legitimizes unfair treatment of the so-called inferior race. No one is spared its derogatory influence. Racism not only harms those who are oppressed by it, but also has a deleterious affect on the oppressors. It divides humanity unjustly without scientific or moral foundation and leads to conflict.

Racism may be expressed on an individual or psychological level and the institutional or structural level. Individual racism is when an person believes that members of another race are inferior and feels jusitified in treating them inferiorly because of their race. Institutional racism is when the society or its institutions of an area systematically treat different races unfairly through such things as laws, customs and practices,.

To understand the fallacy of racism, one most first understand the fallacy of race. Ashley Montagu calls race our most dangerous myth.

> It is not possible to make the sort of racial classifications which some anthropologists and others have attempted. The fact is that all human beings are so mixed with regard to origin that between different groups of individuals . . . 'overlapping' of physical characteristics is the rule. (1974, p. 7)

People artificially divided into various races according to physical characteristics such as the size and shape of their head, eyes, ears, lips and/or nose, and the color of skin, hair and/or eyes. The human race cannot be meaningfully segemented according to these superficial and secondary traits. For example, how does one classify people of mixed racial heritage? How do you classify people who have characteristics of more than one race? When one understands the history of racial classifications, one begins to suspect its value in our world. This system of classification is not in itself necessarily bad, even though its accuracy and usefulness is highly questionable, but its use as a method of categorizing people as inferior or superior has caused untold damage in the world.

We do differ in physical characteristics, but to suggest that these physical characteristics are legitimate reasons to put people in various degrees of subordinate status is not acceptable. It is quite clear that we all come from common descendants and that our physical differences are due to adaptations to our environments. To use these superficial physical differences to infer inferior mental, behavioral, or psychological traits is grossly unfair. It is even more unfair to deny human rights and separate people based on these differences.

Progress in eliminating this evil has been made during the past few decades. The current outrage concerning racist practices in the world today is a sign of the growing awareness that racism is wrong. Racist policies and practices which have been existing for centuries have largely been discredited in this day and laws and institutions have been established to overcome the past inequities.

Sexism

Like racism, sexism is based on physical, noticeable differences. It is obvious that there are genetic physical differences between the sexes. This is part of the wisdom of creation and necessary for our continued existence. It is also possible that these genetic differences may result in differences that go beyond noticeable physical

differences, but like other physical differences, these do not indicate superiority or inferiority, justify inequitable rights or the denial of rights. Sexism or gender prejudice/injustice/disunity afflicts one-half of the world's population and is the cause of much direct and structural violence. Because of its harmful effects, much of the potential for improving the world's condition is limited or not available.

From biology we know that on the average, men and women differ in their rate of maturation and in their hormone production. We also know that these things can affect social, personality, physical and intellectual functioning, but beyond that knowledge, it is only relative and value-laden conceptions that determine how we view those differences.

Women were considered of inferior physical strength and were relegated to inferior roles in all domains of life. Women have also been considered inferior to men in other ways as well: intellectually, spiritually, emotionally and in other aspects of life. This prejudice/injustice/disunity is not founded upon scientific evidence and deprives both men and women of the benefits of the equality of the sexes. It has been manifested in the home, family, community, work place, politics, economy, and religion. Male-dominated institutions throughout the ages have encouraged this prejudice/injustice/disunity. Only as women are accepted into full partnership with men will the attitudes of society be balanced enough to allow the consciousness of peace to emerge.

Nationalism

Another structure and attitude that must be adjusted is that of excessive nationalism. Loyalty to one's country is important, but it need not be the cause of prejudice, hatred, or war. Like all loyalties, national loyalty need not exclude broader, more inclusive loyalties, such as loyalty to the world.

Nationalistic practices that were acceptable and helpful previously, are dangerous and inappropriate at this stage of development. At a time when the excessive nationalism displayed proudly throughout the world should naturally be decreasing because of the growing interdependence of nations, its pernicious influence seems to be spreading. Through advances in science and technology, particularly in transportation and communications, the planet has become a

global village. Every nation is connected and interdependent with every other nation. As the world becomes a smaller and closer-knit global village, people will need to realize that the advantage of the part is best served through the advantage of the whole. The very concept of nationhood must be called into question in this age when the changing conditions call for a world view and cooperation, instead of the current antagonistic and self-centered approaches.

Classism

Classism is another major barrier to peace. Economic and social class prejudice and injustice is rampant in the world today. The inequities are obvious, but solutions are withheld. Studies throughout the world have documented the disparities that exist between the opportunities and accomplishments of individuals in the higher and lower socio-economic classes. A comparison between economic wealth and life expectancy, education and other social indicators reveals a similar pattern of inequity (World Bank, 1985).

The gross inequities that presently exist between the higher and lower classes create a condition that is unlikely to allow peace. The extremes of wealth and poverty create instability, suffering and injustice on a level that is unacceptable. We cannot expect the poor and deprived of the world to passively sit by without food and the basic necessities while the rich have more than they need or can use, nor can we continue to expect the lower classes to continue to receive unfair treatment and be victims of structural violence without more opportunity for justice.

Religionism

The final major prejudice/injustice/disunity that must be overcome in our effort for peace is that of religionism. Religion has had a far-reaching and enduring influence on humanity and the development of civilizations. It is paradoxical that the same religions that have been the cause of the advancement of individual and collective development at one time should also be the cause of blocking that development at a later time. Religion has inspired great contributions to humanity on one hand, and has been a barrier to advancement on the other hand. The same religions that preach love, brotherhood and the golden rule have also been the cause of tremendous hate, wars and prejudice. Throughout history we have examples of how religion has been used to regard the non-believers

as usaved and inferior. Such practices are contrary to the spirit and teachings of these same religions.

Religious leaders of today continue to breed prejudices in their followers and continue to allow secondary theological differences to be the cause of disunity. Their encouragement of bigotry, fanaticism, imitation of old and harmful forms, superstition, attachment to outward forms and hatred of other religions is growing intolerable to both believers and non-believers alike. Their attachment to their own imaginations and their lust for power have divided and afflicted humanity for far too long. Religion must be combined with science in our search for truth and its true spirit of unity and love allowed to exert its beneficial influence on the world.

Education to Eliminate Prejudice/Injustice/Disunity

Education is the primary and most potent means for eliminating prejudice/injustice/disunity. The first and most important step in this process is to eliminate these prejudices/injustices/disunities as much as possible from ourselves. Only when we have successfully dealt with these problems within ourselves, will we be able to positively influence those around us and only when we acknowledge that we have prejudices/injustices/disunities, will we be able to deal with them.

The consciousness and conscience of the world is developing to the point where it will no longer tolerate prejudice, injustice, disunity and war. These things have been with us throughout history, but the general sense that they are no longer acceptable is a recent development. The growth of peace movements, the increased awareness and concern for social justice, and the advances made in world unity and order are all signs of this change--the coming of age of humanity. These signs all are indicative of the readiness of humankind to receive the education needed to rid themselves of the causes of war.

Education can help to eliminate prejudices/injustices/disunities by teaching the truth instead of continuing to propagate prejudices/injustices/disunities. Instead of teaching a misleading view of human nature, the evolving nature of human development and history can be taught. These prejudices and practices, like war, are supported by lies, irrationalities, fear and ignorance with which we have entrapped ourselves. Gowin states:

> History taught in schools and colleges often has been dominated by military history, the recounting of wars, generals, heroes and dates of battles. Such history serves a narrow patriotism, and tests of truth are not always made explicit. Indoctrination and socialization through propagandistic curriculum material occur commonly. (cited in Boulding, 1988, p. *x*)

Instead of promoting a war mentality over a peace mentality, one race over another, one nation over another, one class over another, one sex over another, or one religion over another, we can raise the consciousness and conscience of our communities to the point that these ideas will no longer be acceptable. We can promote and practice world unity instead of world divisiveness, peace instead of war, love instead of hate, cooperation instead of antagonism, and peaceful resolution of problems instead of violent confrontation.

Most formal education promotes war instead of peace, pits white against black, haves against have-nots, nation against nation, boys against girls, and believers against non-believers. We cannot expect a world of peace to result from this type of education. We must teach the fallacies and harmful effects of these prejudices/injustices/disunities. Education can no longer serve the selfish and limited interests of one group to the disadvantage of another.

Schools are the formal institutions established to educate. Even though much learning occurs outside of schools, they are closely and directly related to the question of prejudice/injustice/disunity. Schools are to teach the knowledge, skills, attitudes and behaviors related to understanding ourselves and our relationships with our environment and others. Teachers have a great responsibility to help their students eliminate their prejudices/injustices/disunities and to educate them in the sentiments of peace.

The first step in eliminating prejudice/injustice/disunity through schools is to eliminate prejudice/injustice/disunity in the teachers. If teachers support and reinforce existing prejudices/injustices/disunities, then the possibility of bringing about the elimination of prejudices/injustices/disunities in their students is minimal. Studies have shown that teachers' expectations influence teacher behavior, student behavior, and pupil achievement

(Cooper & Good, 1983). This phenomena has been called the self-fulfilling prophecy effect. Simply stated people tend to do what others think they will do. People who are considered inferior by the dominant culture tend to fulfil that prophecy by acting inferior. They even begin to believe they are inferior. The teacher training institutions must take a leadership role in trying to break the cycle of prejudice/injustice/disunity by enabling future teachers to overcome their own prejudices/injustices/disunities.

Process of Change

The elimination of prejudice/injustice/disunity in ourselves and others involves a change in how we see ourselves and others, how we feel about ourselves and others, and how we act toward ourselves and others. Often change proceeds from thinking to feeling to doing, but this is not always true. The elimination of prejudice/injustice/disunity will not necessarily follow these three steps in order, but some change in all three areas will be necessary before we can say that a prejudice/injustice/disunity is being removed.

In educational literature these three areas are called the cognitive, affective and psychomotor domains. The categories of learning and change that need to be addressed can be divided into these three domains: 1. cognitive (knowledge/seeing), 2. affective (attitudes/feeling) and 3. psychomotor (skills/doing). Figure 4 shows the necessary elements in the process of learning and change. Seeing things differently can lead to feeling differently about them, and ultimately, to putting our new knowledge and attitudes into action.

Process of Change

1. Knowledge / Cognitive / See

2. Volition / Affective / Feel

3. Action / Psychomotor / Do

Figure 4. Process of Change

The first step to eliminating prejudice/injustice/disunity is to acknowledge its presence and begin to see things differently. Until we can recognize our prejudices/injustices/disunities, we will not be

able to remove them. Seeing things differently will not necessarily bring about change, but without an understanding of the nature and harmful effects of prejudice/injustice/disunity and how to remove them, there can be little hope for change.

Seeing things differently can lead to feeling differently. One's feelings may cause them to begin looking at things differently and acting differently. Such things as pride, respect, empathy and commitment must be developed if we are to be successful in eliminating prejudices/injustices/disunities. The types of changes needed require volition and willpower. This area is the least understood, but most important in bringing about change as it involves the attitudes, values and perseverance needed for practice to be established.

The actual putting into practice of the new knowledge and attitudes is the final stage in the change process. Until the principles of eliminating prejudice/injustice/disunity are translated into action, there will be no real or measurable change. Students should be given practice demonstrating freedom from prejudice/injustice/disunity and have models of such behavior from which to learn.

Objectives for Eliminating Prejudice/Injustice/Disunity

A summary of objectives for eliminating prejudice/injustice/disunity through education follows:

- Acknowledge the fact that you have prejudices/injustices/disunities.
- Examine events and attitudes, past and present, that are influenced by prejudice/injustice/disunity.
- Examine our own attitudes, feelings, ideas and behaviors for examples of our own prejudices/injustices/disunities.
- Understand how prejudices/injustices/disunities develop and the harm they produce.
- Identify individual and institutional practices that propagate prejudice/injustice/disunity in our society.
- Develop plans and make goals for eliminating prejudice/injustice/disunity in ourselves and our society.
- Apply solutions to prejudice/injustice/disunity in both our private and collective lives.

- Demonstrate freedom from prejudice/injustice/disunity in our daily activities.
- Free yourself as much as possible from self-centeredness, passion, lack of morality and blind imitation.
- Recognize the essential oneness of humankind.
- Empathize with others.
- Respect yourself and others.
- Demonstrate social commitment and action.
- Examine how your thoughts and feelings have been influenced by selfishness and blind imitation.
- Examine how your thoughts, feelings and actions have been influenced by others' prejudices.
- Appreciate unity in diversity.

This topic has been discussed in earlier papers (Clarken, 1986, 1988) and a more complete treatment of peace education can be found in numerous books (e. g., Brocke-Unte, 1985; Carpenter, 1977; Sloan, 1983; Wulf, 1974). Reardon offers an excellent annotated bibliography of significant works in peace education (1988a) and an annotation of peace curricula and handbooks (1988b). The next section will briefly introduce some ideas how education might begin to eliminate the five most harmful prejudices/injustices/disunities.

Eliminating the Five Most Harmful Prejudices/Injustices/Disunities

Eliminating the five most harmful prejudices/injustices/disunities is possible because they are all learned behaviors that can be changed. Each of these prejudices/injustices/disunities depends on violence for its existence and leads to the organized national violence we call war. By addressing the psychological and structural factors related to these prejudices/injustices/disunities, we can begin the process of changing our knowledge and our society. An institutional step towards eliminating structural prejudice/injustice/disunity would be to reduce the inequities that exist in educational opportunity. The discriminated races, religions, classes, sex, and nationalities have slowly achieved greater equity of educational opportunity, but much more must be done if we are to approach a just society and have a peaceful world. We must consciously move this process to its final stage of equal opportunity for all peoples.

We must also look for models of curriculum and instruction that further the concepts of justice, unity and peace. Materials and practices that view humanity as cooperative and evolving, that eliminate prejudice and injustice, and that foster world citizenship should be used in the classrooms throughout the world. See Boulding, 1988; Brocke-Unte, 1985; Carpenter, 1977; Reardon, 1988a, 1988b; Sloan, 1983; Wulf, 1974 for more information on this topic.

Racism

Most curricula of the world continue to propagate racists doctrines. This most often takes the form of promoting white supremacy. Children are raised on a diet of racist attitudes and prejudices which are further reinforced by their schools.

> The minority pupils' scores are as much as one standard deviation below the majority pupils' scores in the first grade. . . . For most minority groups, then, and most particularly the Negro, schools provide little opportunity for them to overcome the initial deficiency; in fact, they fall further behind the white majority in the development of several skills which are critical to making a living and participating fully in modern society. (Coleman, 1966, p. 21-22)

One of our first tasks is to help students recognize racist attitudes in themselves. Then they can explore why and how these attitudes developed. Influences, such as media and social practices, can be discussed. Knowing that racism is unjustified is not enough. The students must have experiences that will change their attitudes and give them the volition for translating their thoughts and feelings into action.

Another task is to look at the facts of racist practices of past and present and the impact of this racism on both the oppressor and the oppressed. Most people only look at racism's effects on the oppressed peoples, but it also victimizes the oppressors. The costs in terms of denial of rights and privileges to the oppressed is fairly evident, but the economic, moral, social and psychological damage to the oppressors is less evident

Understanding the history and sociology of racism will help us appreciate the wrongs that have been committed and the need to rectify these injustices. By explaining how the various races have

developed as a result of geographical influences, students can see the differences as secondary and superficial adaptations to environmental conditions.

Sexism

There is no easy or quick way to eliminate sexism or sex-role stereotyping. Probably more than any other prejudice/injustice/disunity, sexism is ingrained in both our individual psyches and our societies. From the moment we are born we are treated differently based upon our sex.

First of all, we must realize that sexism permeates our lives. It exists not only in the classrooms and teaching materials, but also in the society and the teaching profession, and most importantly, in ourselves. We are limited about what we can do to change our schools and societies, but we have a great deal of freedom to change ourselves. Our first responsibility is to free ourselves, as much as possible, from our gender prejudices/injustices/disunities.

One way to explore and break down our prejudices and stereotypes is to show how they are learned and how they are relative to time and place. People treat and expect different behaviors from boys than from girls. Whoever does not conform to these prejudices and stereotypes suffers from the pressure and ostracism of their community. We should teach the children about gender prejudices and stereotypes and help them to explore their validity. For instance, the media communicates its expectations about what behavior is acceptable for each sex. By examining books and other media, we can explain to the children how such sex-role stereotyping is propagated by these materials. We should not use materials or approaches that encourage sexism. If we use sexist materials, we should explain to the students how the material is sexist and give them a more balanced view.

It should be noted that in all the forms of prejudice/injustice/disunity, not only are the discriminated harmed by the unfair discrimination, but so are the discriminators. Both women and men are damaged by sexism. If the females or males interests and abilities do not conform with the commonly held prejudices and stereotypes, then some restriction of personal growth will be experienced and society will be deprived of the benefits that could have resulted. The evidence suggests that boys and girls

should be treated the same by teachers in terms of intellectual abilities.

Reardon's *Sexism and the War System* and Brock-Unte's *Educating for Peace: A Feminist Perspective* are excellent resources for learning more about the link between sexism and war.

Classism

Class distinctions have been with humankind throughout all recorded history. These distinctions have been ordained and maintained by the favored classes. These class distinctions find expression today in the economic and social inequities that exist throughout the world.

By showing the unjust relationship that has existed historically between the economically and socially advantaged, the students can begin to appreciate the need for rectifying this situation. Through case studies and simulations, the students can be exposed to the feelings and attitudes needed to bring about the change of heart that is required before any real change can occur.

By looking at economics and how it has been used to maintain the position of the favored classes, students can better understand the need for social and economic justice. It is not right that such an unfair disparity exists between the rich and poor.

Nationalism

National prejudice/injustice/disunity is an extension of former more limited prejudice/injustice/disunity, such as tribalism or ethnic prejudices. This prejudice/injustice/disunity has found expression in clan, city-state and other forms of prejudice/injustice/disunity that have exalted one political unit over another.

By showing the development of these prejudices/injustices/disunities and how each limited loyalty has had to give way to a wider loyalty, the we can begin to see the natural progression leading from the present out-dated form of nationalism to the broader loyalty to the world. The needs of the present-day world require the understanding and appreciation of the concept of world citizenship.

By realizing that the people of each nation are part of one human family, and that different national customs are but different expressions of our collective identity and beauty, we can begin to reap the benefits that come from unity in diversity.

Religionism

Religion has been the cause of more hatred and wars than any other form of prejudice/injustice/disunity. In the name of love and salvation, innocent and God-fearing peoples have been sacrificed to the prejudices/injustices/disunities of religious leaders and their followers.

By exploring the teachings of each of the major world religions, we should be able to discriminate between what the original religion teaches and what the religious leaders and followers preach and practice. The essential unity of each of the major religions and their spiritual or essential teachings, such as love and respect of others, can be applied to practical situations. The social and secondary aspects of these religions can be understood as religious teachings meant for a certain time and place that are progressively developing through the ages.

Conclusion

One of the first obstacles to realizing the goal of the elimination of prejudice/injustice/disunity/war is to accept that it is possible. If we are not convinced of its feasibility, its hopes of success are very small.

If we take a developmental view of the progress of humanity throughout history, we will have a framework for understanding why, although our past has been filled with prejudice/injustice/disunity/war, our present stage of development should be characterized by education/justice/unity/peace. In much the same way that individuals experience successive stages of growth and development, humanity has gone through the stages of infancy, childhood and adolescence, and is now entering the stage of adulthood. The aggressive and selfish qualities that characterized our earlier stages of development must be cast aside for the more mature qualities of cooperation and reciprocity characteristic of the adult level of development. Understanding history according to the developmental view of the human race should help us in our process

of enabling this world of conflict and selfishness to become a world of peace and unity.

We can live together in unity while retaining our differences. Such an environment of unity in diversity is the richest environment for growth and development. Being of a certain race, sex, class, nation and religion does not preclude the acceptance and appreciation of a different race, sex, class, nation and religion. Each group has something to contribute to the whole and each can learn something from the others. We can accept people who are different from ourselves without losing our identity or denying our loyalty to our particular race, sex, class, nation or religion.

It will take time to realize the goal of the elimination, or at least some alleviation, of prejudice/injustice/disunity/war. The sooner we start and the more we can do to eliminate these prejudices/injustices/disunities/wars from the body of humankind, the better it will be for everyone. If we cannot avert the natural consequences of continuing these misguided and harmful ideas and attitudes, at least we can lessen their destructive influence.

Formal education can play an instrumental role in the elimination of prejudices/injustices/disunities/wars in our world today. We can enlist the services of the many dedicated teachers throughout the world in the battle against these life threatening prejudices/injustices/disunities/wars. By introducing the scientific knowledge that presently exists to support the concept of the oneness of humankind and the non-violent nature of humankind (Statement on Violence, 1987), and by developing the emotional, social and moral atmosphere for the translating of this knowledge into practice, such things as racism, sexism, classism, nationalism and religionism can take their place along with other out-moded ideas, such as slavery and female infanticide, in the history books as strange practices of the past.

World peace is imminent. It is the hallmark of humanity's adulthood. The process by which we will reach this level of development is yet to be seen. We can continue our present adolescent behavior in this world of adult needs and responsibilities until we destroy the world, or we can address these needs and responsibilities in a more mature fashion to bring about the justice and peace for which we are longing.

We can play a leading role in assisting humanity to make the right choice by developing this desire for peace and by teaching how peace can be achieved. Peace has more to do with raising the consciousness and conscience of the people than with the signing of treaties or the limiting of arms. Education, both formal and informal, is the best means for creating the knowledge and attitude needed for peace. Establishing peace in the world is primarily a process of changing how we think about peace, which will affect how we feel about peace, and ultimately guide our actions in creating peace.

We often use scare tactics or negative reinforcement to get the message of peace across. This approach better suits the war mentality. A better method of encouraging peace is to use positive approaches, such as showing what a wonderful world it will be when peace is established. Why not show how much better things will be for everyone when we have peace, instead of dwelling on how we are all going to be blown up. We need to give people the vision of peace by showing them models or examples of peace and its benefits. We need to begin the process of psychological and structural transformation fundamental to peace.

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